

OUTLINE MISSIONARY SERIES.



INDIA.

PART II.

History of Christianity, Obstacles, and
Hindrances, Forms of Labour,
Results.

BY

REV. EDWARD STORROW,

Formerly of Calcutta.

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SIXPENCE.



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INDIA.

PART II.

I.—THE STATE OF HINDU SOCIETY.

DURING the rainy and cold seasons, India generally presents an aspect of great fertility. In the hot season growth is checked, the ground becomes excessively dry, but the trees and shrubs usually retain their verdure. Great plains, unbroken by hedges, but divided into fields and farms by strips of uncultivated land, which serve as pathways, as in a large English garden, and dotted over with patches of trees and shrubs, under the shade of which the people love to dwell, and bounded by dense forests and jungle, constitute the chief features of the landscape.

Rural Character of the Population.—Unlike England, India has few large towns, and not one which is a great manufacturing centre. Even the modern great commercial cities are all the creation of British energy. In England and Wales 42 per cent. of the population live in towns which contain upwards of 20,000 inhabitants, while in India not 4 per cent., or not one-twentieth of the population, live in such towns. India, therefore, is almost entirely a rural country; many even of the so-called towns are but groups of villages, from which the labours of agriculture are carried on daily. But the population is very dense. England and Ireland have 290 persons to the square mile, France 180, Feudatory India only 89, but British India 211. In Bengal, the largest province in the Empire, it rises to 387. Probably four-fifths of the entire population live by agriculture, and an immense proportion of the adult males are small farmers. Even numbers of servants, artizans,

and coolies in large towns are landholders, their little farms being cultivated by their fathers or brothers during their absence. The Famine Commissioners reported in 1880 that "over six millions of the peasant-holdings of Bengal, or two-thirds of the whole, averaged from only two to three acres apiece."

Their Poverty.—The people are poor ; probably nine out of every ten families live on less than £1 a month. This, it must be remembered, is not the result of British misgovernment or oppressive taxation. No people in the world have the blessings of a strong and good government at an equally low cost. They raise over £1 15s. worth of produce per acre, and they pay as government land tax, or rent, less than 2s. an acre. The taxes, properly so called, are exceedingly few and light. The duty on salt is very heavy, no doubt, but it is the only tax universally paid, and the quantity annually consumed by any family is small. "The whole taxation, including the government rent for the land, averaged only 3s. 8d. per head during the ten years ending 1879." This is far less than the amount exacted under any native government in past or present times. "Under the Mughal emperors the direct taxation was more than thrice what it is now ; and, besides, there were not less than forty imposts of a personal character. Trees, marriages, religious assemblies, the peasants' hut and cattle, were all taxed. Every non-Muhammadian subject had to pay a poll-tax of £4, £2, or £1 annually. If the lowest amount were now exacted from every non-Muhammadian adult male, it alone would yield an amount far exceeding our whole taxation." *

False religions, and the habits and customs they induce, inevitably impoverish the people, though they are frugal, temperate, and industrious. But in ordinary times, when society is unvexed by war, native exactions, or famine, there is less misery than might be supposed. Their wants are very few. Things which a cold climate renders necessary, such as fuel and ample clothing, cost them but little ; and they have marvellous skill—which the English race has not—in producing articles of food, and making the best of what they can pick up. The purchasing power of money is, also, about four times greater with them than us.

* Hunter's "Indian Empire."

Dwellings.—Isolated dwellings are not numerous. The people prefer village life, the huts usually being grouped irregularly together, surrounded by a small yard or garden. Streets are seldom seen, but their use is supplied by narrow winding footpaths. The dwellings are very generally small and poor. They are erected on a platform of earth, which forms the floor, and are made of mats tied to light poles, or wicker-work plastered with mud, or sunburnt bricks cemented with tempered mud or clay, or walls of wrought, moistened earth. The roof is usually made of rushes or palm leaves, and projects so as to form a shelter from the sun and rain. There is a wooden casement, but no window; a fireplace of bricks or stones, but no chimney; a box, a *charpoy* to sleep on, and a vessel of water, but no table and no chair. By the side of each village is generally found an open space planted with a few trees, near to which is a well or tank; this is the common resort of wayfarers. Here and there, at a distance of some miles, a large house may be seen having some of the features of a prison or a castle. The doors are small, the casements few and narrow. In the centre is an open court, and at the furthest end is the women's apartment, quite distinct and shut off from the rest of the building, save by a small door.

Dress.—The only article of dress usually worn by the men is a piece of cotton cloth tied round the waist, leaving the upper part of the person quite bare. The women wear a larger piece of cloth, which first is formed into a kind of skirt, whilst the upper end is skilfully wound over the back and breast, and can be in a moment adjusted to answer the purposes of a bonnet or veil. The typical Muhammadan dress consists of a very loose, light pair of pantaloons and a frock coat. This convenient and seemly costume is adopted by some Hindu races, by servants in European families, and by many native Christians, or, in lieu of the coat or *chapkan*, a waistcoat with sleeves is used, and sometimes both. Even the poorest women have a profusion of ornaments, made of seeds, scented wood, shells, brass, beads, and annealed sealing-wax.

Restrictions of Hindu Life.—The lives of the people are spent in the steady, not unskilful, though primitive cultivation of their small farms. They eat twice a day; their food, prepared with great skill, consisting almost exclusively

of vegetable substances. Their lives are made monotonous and sad chiefly through the customs which superstition has fostered. They seldom travel, and business does not call them farther from home than to the adjoining weekly market. Their social intercourse is most restricted. No man may eat with his wife or any adult female. Even to converse familiarly and on equal terms with the former would subject a man to reproach, as having lost his due place of respect. Nor can he eat or smoke with others whose caste varies but a few degrees from his own. Thus freedom of intercourse and interchange of thought is limited to one sex, and to a small section or guild of the sex; and the stagnation of life is perpetuated because few schools exist for boys, and yet fewer for girls—in thousands of villages there is not one—and the women cannot read, seldom visit, and may not walk freely abroad.

Their Reactionary Effects.—Human nature thus cabined, cribbed, and confined will have its outbreaks of excitement, if it cannot have its periodical times of rest and refreshment. These are obtained in various ways. Until 1829 they were found in the widow burnings which Hinduism honoured and encouraged, and which were most frequent in the north-east and in Rajputana—in 1817 no fewer than 700 widows were stated to have been burned alive in the Presidency of Bengal; in the infanticide which was common down to a yet more recent period; in the religious suicides of the aged, diseased, unfortunate, and fanatical; and in the Meriah sacrifices, the devil dances, and the orgies, sometimes wild and often licentious, of some races and sects. Still more generally they are sought and found in the very expensive and prolonged festivities connected with every marriage, the festivities of the more popular divinities, in pilgrimages, and visits to the great *melas*, or fairs, in *nautches*, the feats of conjurors and serpent charmers, and in the much-loved talk, which, though usually mere gossip, not seldom turns to subtle and profound speculation.

Social Traits and Characteristics.—The sedate and quiet aspects of society have a few features which impress the Western observer. The emblems of religion are everywhere seen. The people are industrious, quiet, and courteous. Women of the humbler ranks are seen, but

ladies never. Life everywhere wears a very simple, primitive aspect in the dress, habitations, agriculture, and trades of the people.

II.—HISTORY OF CHRISTIANITY.

The Syrians and Nestorians.—Early travellers and settlers found Christian churches with numerous adherents scattered throughout the extreme south-west and south of India. They had an episcopal government and an elaborate ritual, and were in fellowship with the Syrian Church under the authority of the Patriarch of Antioch. They were more than tolerated. Their social status was high, and their leaders had equal rank and privilege with Hindu chieftains. But they were ignorant, formal, and without zeal. How came they there? Their own traditions ascribed their origin to Thomas the apostle, who is said to have selected India as the sphere of his efforts, to have preached the gospel along the Malabar coast and in Tinnevely, planting numerous churches, and to have been martyred at St. Thomas Mount, near Madras. But the evidence in support of all this is by no means conclusive.

Others trace their origin to the labours of another Thomas, a Syrian monk, in the fourth century. This only is certain, that Christian churches existed in Malabar as early as the middle of the sixth century. The history of these churches is exceedingly obscure, but it has been neither honourable nor glorious, though they have held tenaciously to their own traditions. They soon ceased to be a missionary church, and therefore ceased to be prosperous and strong. Nestorianism and Gnosticism corrupted them at a very early period of their history. Then the earnest efforts of the Portuguese ecclesiastics commenced in the middle of the sixteenth century to win them over to the Church of Rome. Into the sad and weary history of these attempts, characterised by zeal, intolerance, deceit, and unscrupulousness, we have not space to enter. They resulted in the secession of almost one-half of the Syrian Christians, and a permanent condition of strife which has disastrously affected the remainder.

Considerable efforts have been made by Episcopal dignitaries and the Church Missionary Society, but with only

moderate success, to win them to their communion, or failing that, to energise them into spiritual life. The adherents to the Syrian Churches are computed at 197,000, and the Romo-Syrians at about half that number.*

Early Romanist Missions.—The first Portuguese expedition reached the west coast of India in 1498, and the second one, in 1500, was accompanied by a considerable band of priests and monks. Our great error in India was the ignoring of Christianity; that of the Portuguese making their enterprise politically and religiously aggressive as well as commercial, and pursuing those aims with but slight regard for honour, truth, and justice. “They were not traders, but knights errant and crusaders, who looked on every pagan as an enemy of Portugal and of Christ. Only those who have read the contemporary narratives of their conquests, can realise the superstition and the cruelty with which their history in the Indies is stained.” The instructions given to the leader of the expedition in 1500 were “to begin with preaching, and if that failed to proceed to the sharp determination of the sword.” This was the policy as pursued for one hundred and forty years—so long as Portugal struggled with any hope to found an Indian empire.

The most marked events of this period were the establishment of the Inquisition at Goa; the labours of the Jesuits commencing with the arrival of Xavier in 1542, and of the same order on the Madras coast, from 1606. The latter were associated with a most extraordinary scheme of fraud and deceit. For the purpose of alluring the natives to accept their faith they eliminated or concealed much that was distinctly Christian. They became Hindus as far as practicable in dress, diet, and the adoption of native customs; they called themselves Brahmans from the west, recognised caste, spoke of their Vedas, and attempted as far as possible to win the natives to a profession of Christianity by representing it as little different from Hinduism, and by allowing among their converts some of its most inveterate and objectionable practices.

The results were such as might have been anticipated. The Roman Catholic population, after 380 years, numbers less than a million and a quarter, chiefly found on the

* “Travancore and its People.” By Rev. S. Mateer.

coast of Southern India, extending between Bombay and Madras. Their material and religious condition is low; the converts are poor and ignorant, and in their customs and worship retain too close a resemblance to their heathen neighbours.*

First Protestant Missions.—The Dutch were zealous in the propagation of the Gospel in Ceylon from the time they took possession of it in 1658, and there is reason to believe that it spread from thence to the south-east coast of the peninsula.

Danish Missions.—But the first Protestant missionaries sent to India of whom we have any credible information were Bartholomew Ziegenbalg and Henry Plutschow, Germans, who were sent by Frederick, King of Denmark, and landed at Tranquebar on July 19th, 1706. They were men of great gifts, of noble nature, and of unusual zeal. The latter left for Europe in 1712, and the former died in 1719; but it is questionable if in modern times any two missionaries, in so short a period and with such limited resources, ever did more in such varied directions and with equally permanent results. The first translation of the New Testament into an Indian language was theirs—into Tamil in 1711. They laboured earnestly among Danes, Germans, Portuguese. They established schools, for which they had to prepare class books. They preached the Gospel beyond the narrow limits of the Danish possessions, and in 1712 had gathered a native Christian community of 255 persons.

Happily the mantle of Ziegenbalg fell on a succession of men who were akin to himself in ability and zeal. Schultze, who reached India in the year of Ziegenbalg's death, laboured with great efficiency until 1742. He completed the translation of the Old Testament which his predecessors had commenced, and established, with Government aid, twenty-one schools. At the close of twenty years the mission numbered 678 converts. Gradually other missions were formed. That at Madras was commenced in 1728, and flourished under the able leadership of Fabricius, and then of Gericke; that at Cuddalore, in 1737; at Palamcottah, in Tinnevely, in 1771, by a native preacher from Trichinopoly. A few other places toward

* Trevor's "India: its Natives and Missions," chap. ix.

the south and west were gradually reached, and one in the north, at Calcutta, which demands more than a passing notice.

When John Frederick Kiernander, the missionary at Cuddalore, was silenced by the French commander, who had taken possession of the town, he turned to Bengal, where he was welcomed, if not invited, by Lord Clive and the other members of the Government in 1758. He died in 1796, and for forty years, until age and misfortune overcame him, laboured with unfaltering energy and noble unselfishness in many spheres. He preached the Gospel to the Europeans, who almost ignored its existence and principles. He sowed the first seeds of Protestant Missions in Northern India, and by him were the first-fruits gathered in. He built a spacious and handsome church for £12,000, almost at his own cost; established important schools alike of a benevolent and religious nature; and gathered numbers of Europeans, Eurasians, Muhammadans, and Hindus into his two churches. When his labours were suspended, the English-speaking communicants of the one numbered 147, and of the other, gathered from various sources, 119.

But the most illustrious figure during the latter half of the century, was Schwartz, who from 1750 to 1798, first at Tranquebar and finally at Tanjore, did more than any one else to sustain the life of existing Christian communities, plant the gospel in new centres, gather in converts, and win honour for the missionary cause throughout western Europe. With his death, and that of Kiernander, ends the first period of Protestant Missions in India.

Characteristics of the Early Protestant Missions.—Let it be observed: (1) At no time during these ninety years were there twenty missionaries in India, and the average number was less than ten.

(2) The missions were confined to a very limited area in the south, and to one city only in the north.

(3) The missionaries had not a tithe of the native assistance now enjoyed. They had after some years a few catechists, but more than thirty years passed before a single native was ordained to the ministry, nor were ten ordained during the whole time under review.

(4) Though all the missionaries were Germans, Danes, Swedes, or Dutchmen, the funds required for the various missions, after the first few years, were mainly supplied by England. The Society for the Propagation of the Gospel in Foreign Parts assisted them in various ways, and the Society for the Promotion of Christian Knowledge yet more. It received aid for them; it supplemented the failing resources of the missions from its own funds, and finally, it sent out and sustained many men; among such were Kiernander, Jaenicke of Tinnevely, Gericke of Cuddalore, and Diemer of Calcutta. It also honourably adopted some of the Continental missions and missionaries when their home resources failed; Schwartz, for the greater part of his career, was the agent of the Christian Knowledge Society. The change that occurred in the latter half of the century is seen in the fact that in 1806 only six missionaries were found belonging to the old missions, and in 1816 only three remained, but supported, with one exception, entirely by English funds.

(5) The official hostility to missions which marked the close of the last century, and the three first decades of this, did not previously exist. Ample evidence of this could be given. Thus, in the charter granted to the East India Company in 1698, there is a clause enjoining them to maintain a minister in every garrison and superior factory, and such are expressly required to "apply themselves to the native language of the country where they shall reside, the better to enable them to instruct the Gentoos that shall be servants or slaves of the said Company, or of their agents, in the Protestant religion." George I. received Ziegenbalg with great good will, and for some years corresponded with the Tranquebar missionaries, "assuring them of the continuance of our royal favour." Schultz, in going to open the first British Mission in Madras, was received with much cordiality by the governor, who himself attended his preaching. The first Protestant missionary to Bengal, as we have seen, was probably invited there by Lord Clive and his council, who placed a house at his disposal, and assisted him in many ways; and finally, some of the missionaries and their children had a free passage given them in the ships of the Company.

Their Results.—The results of the century's work may be thus summarised: "In Tranquebar alone, in nineteen years, there were 19,340 persons baptized; and during the century the entire converts were nearly, if not quite, double this number." In Madras, Cudalore, Trichinopoly, Tanjore, and Calcutta considerable Christian communities had been gathered. Altogether not less than 50,000 natives had abandoned heathenism and embraced Christianity.*

Causes of their Decline.—But the work so auspiciously begun did not proportionately advance. There were reasons for this. India was everywhere greatly unsettled through the greater part of the century: it was questionable whether Hindus, Muhammadans, or Christians; whether Mughals, Afghans, Mahrattas, French, or English would be supreme. The first missionaries were sent not by great, strong Societies, sustained by much Christian enthusiasm, but by individuals, and when they passed away, the supply, both of men and means, languished. The number of missionaries declined, and the perpetuation of their work seemed precarious. For several years many of the native churches had no adequate ministrations. There were very few well-trained native preachers to assist the missionaries, or to take their places, and the retention of caste in many instances was fatal to the strength and stability of the communities which allowed it.

Modern Missions.—We now come to the modern era of missions, which begins with the landing of Dr. Thomas and Mr. Carey in Calcutta in 1793 as the agents of the **Baptist Missionary Society**. By the end of the century they were joined by five coadjutors, the most eminent of whom were William Ward and Dr. Marshman; but none of them were allowed to live and labour freely on British territory. In 1799 they found a permanent basis for their labours in the Danish territory at Serampore, and thence spread their limited agencies with surprising energy. The splendid work done by a few missionaries of this Society in the course of a few years, and in spite of extraordinary impediments, can only be summarised. In 1813 they had stations in Burmah, Orissa, Bootan, Patna, and Agra, as well as several in Bengal. The missionaries were

* "Protestant Missions in India." By Rev. M. A. Sherring, LL.B.

preaching the Gospel in ten languages, into several of which the Scriptures had been wholly, or in part, translated. A Christian literature was being formed, important educational work had been begun, and numerous converts had been made.

The formation of this Society was the precursor of many others, the outcome of that great revival of missionary zeal which characterised the Churches of England and America at the close of the last and yet more the beginning of this century, and India soon attracted to itself a large amount of this newly-awakened zeal and hope.

The London Missionary Society was the first to follow the Baptist Missionary Society. Its first Indian station was formed in 1798 at Chinsurah, twenty miles north of Calcutta. Then followed stations at Vizagapatam and Madras in 1805. Travancore was occupied in 1806, and Bellary in 1810. Subsequently its stations extended to several other places in the south, and to Calcutta, Benares, Berhampore, Mirzapore, and finally, Almora in the north.

The American Board of Commissioners for Foreign Missions sent their first five missionaries to India in 1812, with a view to establish a new mission in some eligible locality. Scarcely, however, had they reached Calcutta when they were ordered by the British Government to return in the same ships in which they came out, and they were given to understand that the vessels would not be allowed to depart without them. Two of them, Dr. Judson and Mr. Rice, after much delay and opposition found their way to Burmah, and there laid the foundation of the now flourishing Baptist Missions. Other two, after similar difficulties, were allowed to settle in Bombay. In 1831 they formed a new mission at Ahmednuggur, then others among the Mahrattas at Sattara and Kolopore, whilst in 1834 a mission was begun at Madura, on the south-east, and at Madras in 1836.

The Wesleyan Missionary Society entered Ceylon in 1813, and laid the foundations of the important and successful mission which has since been carried on in that island; but it did not commence operations on the continent, at Madras, till 1817.

But to Episcopalians belongs the honour of working in

this great sphere prior to the formation of any of the English societies just named, and now with an amount of agency and over a larger area than any other Church. Allusion has been made to the liberal assistance rendered to the Danish Missions by English funds, chiefly through the **Christian Knowledge Society**. It not only assisted them during three-fourths of the last century, but commenced missions of its own, which, early in this century, along with the old Danish Missions of Tanjore and Trichinopoly, passed into the hands of the **Society for the Propagation of the Gospel**, which in a short time established new missions in Tinnevely and other places in the Madras Presidency. Its stations have since been extended to Madras, Bombay, Calcutta, Lahore, Delhi, and among the Santals of Chota Nagpore. Then came the **Church Missionary Society**. In 1807 it made a grant of £250 "for mission work in India," but its first missionaries did not arrive until 1814. These to the old Danish stations at Palamcottah and Tranquebar were followed in 1815 by one to Madras; in the following year Tinnevely was occupied, and in 1816 Travancore.

These missions have grown, and others of an important character have since been established. Calcutta and the North-West were occupied in 1816, and now include the Presidency city, Benares, Agra, Allahabad, Lucknow, and several other towns, as well as the important rural districts of Krishnaghur, Santhalisthan, and the Central Provinces. The Bombay Mission dates from 1820, and has developed into various stations and out-stations to the East; whilst since 1851 most of the very important cities of the Punjab, as well as Kashmere, Peshawur, Kurrachi, and Hyderabad, in Sindh, have become centres of the Society's operations.

The very interesting **Mission of the General Baptists** confined to Orissa was begun in 1820. And that of the **Welsh Calvinistic Methodists** to the hill tribes of Eastern Bengal in 1840.

A new Mission, which, though numerically small, was destined to be of much importance, and powerfully to affect the policy of other missions, was begun in 1830.

In that year Dr. Duff landed in Calcutta, and commenced that superior system of Anglo-Vernacular education which

has rendered the **Missions of the Free and Established Churches of Scotland** so famous. The former has now its great educational establishments in the three Presidency cities, and in Poona, and has extended its schools and evangelizing agencies into the districts around as well as to Santhalisthan, the Province of Behar, and four stations in the Central Provinces. The Church of Scotland has its missionaries in Calcutta, Madras, Bombay, Poona, Sealcote, Gujerat, and Wuzurabad, in the Punjab, and Darjeeling and Chumba, in the Himalayas. **The Irish Presbyterians** have been actively engaged in Gujerat from 1841, and the **United Presbyterians** from 1860 in Rajputana, where they occupy nine stations.

The agency of these various British Societies with their general results are given in a tabulated form at the end of this Manual, together with a list of the Continental and American Societies, whose history cannot, even though briefly, be narrated here.

But the missionary spirit has not been restricted to Societies. Individuals have now and then on their own responsibility devoted their energies or their wealth to this cause with singular zeal; and never more so than when the Rev. David Brown and a small knot of devoted Christian men, like Mr. Charles Grant, before the end of last century strove long and laboriously to establish a mission for all Bengal; and Dr. Claudius Buchanan, Henry Martyn, and Bishop Heber, who in succession followed them, were inspired by the loftiest missionary zeal.

Progress of the Work.—We have no carefully collected statistics of the missions generally until 1830, when, steadily advancing during the early part of the century, the missionary agency stood thus. There were labouring in India and Ceylon ten missionary societies: the missionaries were 147, and their stations 106; chiefly grouped around the three Presidential cities, and in the extreme south.

The succeeding twenty years saw these agencies doubled, as the annexed statistics for 1850, compiled by the late Dr. Mullens, will show.

Missionary Societies for India	22
Missionaries.....	403
Native Preachers.....	551

Native Churches	309
Native Christians	103,000
Communicants and Church Members	17,356
Vernacular Day Schools, Boys.....	1,345
Scholars	33,700
Anglo-Indian Schools	123
Students	14,000
Boarding Schools	73
Boarders, chiefly Christian	1,992
Girls' Day Schools	354
Scholars	11,500
Girls' Boarding Schools	91
Boarders, chiefly Christian	2,450
Printing Establishments	25

Bible, Tract, and School Societies had come into existence, and were actively at work. The entire Bible had been translated into ten of the most important languages, and the New Testament into five more. Many tracts and Christian school books had also been translated into the same languages. The cost for one year (1850) of all this work was only £187,000, and of this amount £33,500 was contributed by the European community in India.

The Great Mutiny of 1857-8 did more to call attention toward India than any event in modern times. It appeared as if it would give a great impetus to missions by calling the attention of British Christians to their responsibilities for the evangelisation of such a splendid empire, with such a vast and varied population. The results have, however, fallen short of the anticipations then cherished, if not of the resolutions then formed. Increase of agency there has been, but by no means in proportion to the extent of the country and the facilities for its employment; or even to the degree that the resources of the various missions and native churches have developed, thus justifying, encouraging, and inviting foreign effort.

The mutiny was not so much a political or social event as a military breakdown, which should act as a perpetual warning against great standing armies. It transferred the Government of India from the Court of Directors to the English nation through its representatives, but it did not materially affect the relations of missions, either to the people or the Government, though it profoundly impressed the former with the conviction that it was "their destiny" to be ruled by the British race.

The two most important missionary agencies associated with the date of the mutiny are the **American Episcopal Methodist Missionary Society**, and the **Christian Vernacular Educational Society**. The history of the former dates in Northern India from 1856, where it has now some flourishing stations in Calcutta, Allahabad, Rohilcund, and the Himalayas, and from 1870 in South India, where it has established itself at Madras, Secunderabad, Bellary, and Bangalore. The latter Society was established "as a memorial of the mutiny, for the purpose of providing Christian education for the masses of India in their own mother tongue." It has its own agencies, and also fulfils its great aim through those of other Societies, as well as affecting beneficially a large number of purely native schools. It has three important training institutions, in which there are 130 students. In addition to 6,500 scholars in its own schools, it aids in the instruction of 32,000 more. It employs 158 colporteurs in India and Ceylon, and last year issued 9,277,499 copies of publications in eighteen languages.

Ample honour should be accorded, though an historical record is beyond our limits, to the various other American and Continental Societies which have gradually come "to the help of the Lord against the mighty." For the same reason no more than a general, albeit most generous and sympathetic, recognition can be given of the catholic and noble services of the various Bible, Tract, and School Societies, whose vigour is so largely owing to the British and Foreign Bible, and London Religious Tract Societies; nor of the various Female Agencies which have come into existence since the earliest of them, the "Society for Promoting Female Education in the East," commenced its useful career in 1834.

The tables given on pages 47 and 48 show the statistics of the leading British Missionary Societies and the names of the Continental and American Societies.

The total number of missionary societies now working in India is 33, of which 17 are British, 10 American, and 6 Continental. The missionaries number 644, the ordained native ministers about 250, and the native preachers at least 2,200. There are also as many native Christians who are school teachers.

Allusion must be made to the hostility which missions had to encounter from very unexpected quarters. When it was proposed to send Carey and Dr. Thomas to Bengal, only one Baptist minister in London could be found to countenance the enterprise ; and when, in 1796, a motion in favour of foreign missions was proposed in the General Assembly of the Church of Scotland, several ministers opposed it as being preposterous in idea and dangerous in tendency. It is less surprising that missions should have been opposed by the Directors of the East Indian Company at home, and many of its officers abroad. Missionaries were not allowed to live and labour on British territory. When this was reluctantly allowed they were watched and restricted, liable at any time to have their books seized and themselves sent back to England. Heathenism, on the other hand, was petted and protected. In some instances the Government took the temples under its protection, appointed the officiating priests, received the offerings, disbursed the expenses, publicly presented gifts, and became trustees of the pagoda lands. In times of drought the English magistrate ordered the Brahmans to pray to the gods for rain, and paid money for their expenses. English officers joined in salutes to the idols and supervised religious festivals. Villagers were summoned by the collector to draw the idol cars, and were whipped if they refused. Temples were kept in repair by the Government. The illuminations at the festivals were paid for out of the treasury, and the first sepoy who was baptized was dismissed from the army, though he bore an excellent character. Happily all this has passed away ; nevertheless our Government, even now, in its desire to be neutral and to protect the people, is less than generous in its treatment of Christianity and Christian agencies.

III.—THE OBSTACLES AND HINDRANCES TO THE SUCCESS OF MISSIONS.

Races change their religious beliefs very slowly. Two hundred and thirty years passed after the death of Christ ere the Roman Empire professed to be Christian, and its population was not quite one-half that of India. A yet longer period elapsed before the superstitions of Germany

and Russia gave place to Christianity. No nation in Europe has changed its faith during the past 250 years. Thus history rebukes our impatience at the slow progress of Christian missions.

Christianity is not popular with ordinary human nature, and in its endeavours to make men other than they are everywhere meets with opposition and dislike. In India this opposition assumes special forms. To some extent these arise out of race characteristics and the advanced yet peculiar civilization of the people; for it is needful to point out that the position of a missionary in India is very different to one in Africa or New Guinea, where the people are barbarous and illiterate, and have no history, philosophy, nor complex form of society. Missions among such races are like assaults on the rude stockades of savage tribes. In India they resemble attacks on fortresses scientifically constructed and defended.

1. **The Character of the People** is most unfavourable to Christian effort. They are to a remarkable degree imaginative, subtle-minded, deceitful, obsequious, timid, and unimpressionable. They are eager to speculate and argue on the great questions which underlie all religion, but with a singular lack of conscientiousness, emotion, and feeling. One cause of this is their intense fatalism, another is the entire divorce in their minds between belief and practice. No people are more familiar with the distinction between the esoteric and exoteric. They can hold one set of opinions, and habitually act contrary to them without any consciousness of shame.

This may be traced to oriental subtlety in the form of Hinduism, which takes little note of truth and righteousness, and to the universal habit of making "custom," not reason, the great guide of conduct. To act on moral or rational conviction seldom occurs to a Hindu. What is the *dustoor* or "usage" in the society to which he belongs is his first and only consideration. Now since a profession of Christianity requires in almost all cases great courage and self-denial, and in not a few brings great social suffering and loss, it is not surprising that numbers, thus weak and demoralised, shrink from the sacrifice. On this account it is that there are far more secret than open disciples. To me, as doubtless to many missionaries,

numbers have confessed that they "were Christians in heart," but that the obstacles in their way were too great for their courage and faith.

2. **The Character of Hinduism** as a religion is a formidable barrier in the way. Popularly, it is a most grotesque, varied, and demoralised polytheism; but in the course of its thirty centuries of history it has developed almost every conceivable form, and exhibits the most varied aspects of faith and practice, of latitudinarianism and rigidity. Formed with the slightest regard for truth, principle, or morality, it has grown during the course of centuries like an unnatural excrescence; the causes at work which have developed it being intellect without revelation, power unsanctified by principle, imaginativeness but little controlled by reason, religious dread unaided by faith, depraved inclination unchecked by moral law. It panders to every passion, it authorises every excess, it deifies every impure imagination of the heart.

By human fear and hope, by devoutness and impiety, by the grossest materialism, and the most transcendental spiritualism, by faith and scepticism, it has been moulded into a thousand forms. It has its Vedas for the learned, its Puranas for the untaught, and its Tantras for the licentious. It has its monotheism for the spiritualist, its pantheism for the materialist, and its polytheism for the ignorant mass. It has its philosophy for the speculative, and its faith for the undoubting. It has its Shuraswati for the learned, its Ram for the heroic, its Krishna for the luxurious, its Kali for the cruel, its Durga for the sanguinary, its Gunga for the polluted, its Vishnu for the benevolent, its Brumho for the imaginative. It has quietude for the contemplative, fatalism for the apathetic, pilgrimages for the restless, offerings for the grateful, macerations for the conscience-smitten. It has ritualism for the punctilious, festivals for the dissolute, and license for the lax. It has work for the active, meditations for the indolent and the reflective, liberty for the latitudinarian, and restraint for the rigid. It has its esoteric teaching for the few, and its exoteric instruction for the many. Somewhere or somehow it provides for the wants, the pleasures the caprices, the follies, the hopes, and the fears of all born within the influence of Caste. Thus, like a con-

summate hypocrite, does it assume every possible guise ; like vulcanized india-rubber, it can be twisted into any shape ; and, like a quack, it undertakes the treatment of every imaginable case.

It follows that if any one is convinced of the error of worshipping one of the gods, or even of every form of polytheism, he does not necessarily become a Christian. He probably falls back on one or other of the many forms of monotheistic opinion, which at the same time that they satisfy his intellectual cravings save him from persecution and trouble.

Thus Hinduism disqualifies and indisposes its adherents to receive a faith pure and elevated as ours.

It does so because the examples of the divinities familiarise the people with every form of vice, and because it makes religion to consist in faith and ritualism rather than in obedience to God and holiness of heart and life. It threatens no penalties whatever for the breach of ethical precepts, and it holds out no reward to the virtuous as such. It approves or condemns on grounds quite apart from moral considerations. A man may be a liar, an adulterer, a cheat ; he may be irascible, proud, vindictive, and mean ; he may repudiate most of the relations of life—yet Hinduism as such does not anathematise him. And there is nothing whatever in all this to preclude him from future happiness. His salvation would be imperilled by drinking water out of the cup which you had just taken from your lips ; it would not be affected by a breach of the entire Decalogue.

And society likewise judges thus falsely. A man would be execrated and excluded from the companionship of his friends if he ate a meal along with one of inferior caste or of foreign extraction ; but his being an unfaithful husband, a fraudulent dealer, a perjured witness, and a deceitful friend would call forth no curses from his gods, no excommunication from his religious guides, and no utterances of strong disapprobation from his fellows. Sin, in the Scriptural sense of the term, therefore, he hardly feels or understands. If you talk to him of guilt, he freely acknowledges himself a sinner, but he attaches to the word an idea which astonishes and grieves you. He will be driven into paroxysms of the wildest grief, and

think himself undone even if against his will he taste beef-broth, or unknowingly take food with an outcast; but he will lie and deceive, he will oppress and defraud, he will have an imagination filled with all that is impure, and a life loaded with crime, yet it sits lightly on his conscience, and hardly casts a cloud over the future he anticipates.

One great cause, undoubtedly, of this moral obliquity is found in the doctrine believed by many Hindu sects, that faith alone is necessary to salvation, and conduct altogether immaterial. Professor H. H. Wilson, speaking of the influence exerted by such a notion, says, "It matters not how atrocious a sinner may be, if he paints his breasts, his arms with certain sectarial marks; or, which is better, if he brands his skin permanently with them with a hot iron stamp; if he is constantly chanting hymns in honour of Vishnu; or, what is equally efficacious, if he spends hours in the simple reiteration of his name or names; if he dies with the word Hari, or Rama, or Krishna on his lips, and the thought of him in his mind, he may have lived a monster of iniquity, he is certain of heaven."

3. **The Social Obstacles** are very formidable. Hinduism is not merely a religion. It is that and something besides. Like the ivy, which is endowed with unusual vitality, which clings with the utmost tenacity to whatever is old, but fails to grasp whatever is new; which seizes alike on wall and tree and terrace, and covering over with its sombre evergreen whatever it touches, transforms it into its own colour, whilst with serpentine flexibility it assumes its shape and form—Hinduism has laid hold with wonderful subtlety and tenacity on whatever was within its reach: philosophy and science, trades and professions, eating and drinking, marriage, parturition and death, the great events of State and the minutest circumstance of domestic life, down to the act of sneezing and the proper posture in which to sleep. Everything indeed relating to the entire life of its victims it regulates—excepting their morality.

4. All this is embodied chiefly in the **Laws and Usages of Caste**, which present a series of obstacles to the acceptance of Christianity of almost unequalled magnitude and intensity. There is, first of all, the abhorrent con-

ception of utmost degradation and even unnaturalness associated with its abandonment. Hinduism teaches that caste is essentially a divine institution—a gift bestowed from on high. It teaches that there is in it an admixture of the natural and the supernatural; the natural in that there is as essential a difference between a Brahman, a Sudra, and a Mletcha, as there is between the bird, the beast, and the reptile; and consequently that an amalgamation or combination of them is monstrous and abhorrent; supernatural, in that divine power has formed its distinctions, and made them unchangeable. It teaches that caste is stronger and more sacred than blood, than kin, than humanity, than morality. We may smile at such folly, but it is none the less possessed of tremendous potency. We should turn back appalled and indignant if it were proposed to us as a possibility to change places, ideas, and feelings with the most degraded man in our neighbourhood, with the leper, or with the poor savage far removed beyond the boundaries of civilization; yet all these combined do not form a conception more repulsive to us than the thought of losing caste does to the Hindu.

Caste is a more formidable barrier than any usage Christianity in the whole course of its history has had to contend against. The greatest solicitude of any Hindu is to keep his caste undefiled. To become a Christian is to break it irrevocably, and that means exclusion from all family ties and associations, separation from friends and neighbours, degradation here and hereafter for himself and family through innumerable tedious and humiliating transmigrations. The horror with which a Hindu looks forward to such a destiny for himself, or any member of his family, is almost inconceivable to those familiar only with western modes of thought. Almost every missionary of experience has met with repeated instances in which this barrier alone has stood in the way of a profession of Christianity, and the most pathetic scenes in the writer's history are those in which some high-caste Hindu has avowed his intention to be baptized in the presence of female relatives, who, believing in the possible horrors of transmigration, have used every conceivable plea which self-interest, self-indulgence, fear, affection, and duty could suggest, to save him and themselves from a fate than

which, to their imaginations, nothing was more appalling or humiliating.

5. **The Condition of Female Society** is unfavourable in numerous ways to the spread of Christianity.

We have already described it, and will now indicate in what manner it is a barrier, strange and impenetrable, around Hindu society, as a cactus hedge around a dwelling. All the usages of society, alike among high and low, tend to deprive the female sex of power to acquire knowledge, to form an independent opinion, or to act for themselves. They cannot read, for they have not been sent to school. If they could, no Christian books could be obtained by them, unless surreptitiously. They must not think for themselves, but from an age when they can think at all must act in implicit obedience to the will of a mother-in-law and a husband. If they are of respectable rank, that precludes them from even the chance of listening to a Christian service; if of humble station, it would be deemed impudent or disreputable to do so, except, perhaps, at a *meela* or a public festival, when social usages are partially suspended. Thus women have been practically beyond our reach, and thus missionary effort, alike in schools and pulpit and literature, has been confined to one sex. Even in the very few cases where they have been reached, the hindrances in the way of their acting according to their convictions have been extraordinarily great.

6. A difficulty akin to this springs out of the **Constitution of Society generally**. Early marriage is almost universal, for it is considered a disgrace and a folly on the part of a father to have an unmarried daughter who is twelve years of age. The patriarchal system generally prevails in respectable society, so that the head of a family retains the most complete authority over all his progeny, however numerous they be. When, therefore, a boy marries or becomes of age, he does not, as with us, establish a home of his own and become the head of a household. The child-wife for years may continue to live with her own parents, but when she joins her husband it is in his father's or grandfather's or elder brother's house; it may be with several sisters-in-law. The paternal roof covers all. Hence it is not unusual to find an old man absolute lord over a hundred persons. All his sons, their wives and

children, and sometimes grandchildren, continue under his control. What each earns must be brought home and put into the common purse, and none of them can remove to another house, unless under imperative necessity, without disgrace to the family. Whatever jealousy and strife may exist, this family bondage must endure, and the secrecy and restraint possible in such a dwelling are at least equal to those of a European nunnery.

The effect of this custom is to deprive a large portion of the population of every thing like independence. A man is often fifty years of age before he has authority over his wife and children. Though he may have a large family of his own, he is as much under his father's or brother's authority as a boy ten years of age is in Europe. He cannot even, as the result of modern enlightenment at school or college, so far alter his relation to his own wife and daughters as to give them greater freedom, or have them taught to read, or eat his dinner along with them. Should he become a Christian he is excluded from his family and all he holds dear, and possibly even his wife and children are for a time kept from him.

This keeps the young, and even the middle-aged, in undue subjugation to the old, and it therefore happens that the large number of youths who in schools and colleges receive new ideas and impulses leading them to forsake heathen customs, to wish their wives to be educated and themselves even to embrace our sublime religion, are yet not free to act as they please, being little better than prisoners and victims when their seniors choose to use their strange power.

7. The Dependent Position of the Population on great Landowners is a hindrance to the spread of Christianity. If the direct or indirect power of Englishmen who own great estates is crushing, that of a Hindu and a Muhammedan is far more so, being exercised over a people who are ignorant, poor, obsequious, and timid; who have neither the will nor power to combine, and out of whose nature all ideas of independence have been driven by centuries of oppression.

An intense love of power, the exercise of it unrestrained by any law, and excessive greed, are the general characteristics of the landowners; as indeed of most Orientals who

have authority over others. The despotic instincts of such are to be traced, not so much to ambition, or pride, or cruelty, as to an almost natural feeling that power gives right, and that it would be alike weakness and folly not to use it for personal aggrandisement. And as the strong use it as a matter of course, the weak submit to it also as a matter of course.

The instincts, therefore, of the Zemindars and their rapacious underlings cause them to dread the entrance of the missionary and the Gospel on their estates. The missionary is sure to establish schools, and the people who learn to read and write will not sign agreements which are excessively to their disadvantage; when they can check the cooked accounts of the Zemindar's secretary. Those of the people who become Christians attain sufficient intelligence, independence, and integrity to object to contribute to the numerous heathen festivities and rites which bring gain and reputation alone to their landlords and Brahmans; they object to pay two or three times the amount of their lawful rent, they object to being beaten, to private imprisonment, to work without pay, to perjure themselves, or that others should be bought or forced to commit perjury that they may be ruined. According to the views of Zemindars and their myrmidons, they become "bad tenants;" therefore such dislike and oppose the missionary, the school, and the Gospel. Every rural mission throughout India has its sad experiences of the open or secret hostility of the ruling classes to its aims, and of the sufferings more or less severe of those who dare to espouse the new faith, to do right, or even assert their manhood.

8. There are difficulties arising from the **peculiar relations of the Missionary to the people of the country.**

Christianity is entirely different to any religion with which the people have ever been familiar; different in its doctrines, ideas, effects. Even the words God, sin, holiness, redemption convey totally different conceptions to a Christian and a Hindu.

Further, the missionary is a foreigner, despised and wondered at as a casteless man. He has to live where life and energy are rapidly exhausted by intense heat and moisture, among a people excessively distrustful, suspicious, ceremoniously punctilious, but morally unscrupulous; and

if he is an Englishman, his presence reminds not a few of their national and race subjugation to a strange and alien people.

But the Hindus generally do not share in the political and national hostility which any European nation would cherish as a virtue towards its conquerors. Patriotism can hardly be said to exist among Hindus. They have become familiar with servitude. With the exception of some of the Rajput states, there is not a race in India which has not been repeatedly subject to an alien power, and that, too, frequently for generations. Hindus, therefore, have no political hatred towards England, and as long as they are treated courteously, not unduly oppressed, nor their caste susceptibilities aroused, they are submissive to any government.

It is otherwise with the Muhammadans. Both politically and religiously they are hostile to us, and it is folly to ignore the fact. The pride, bigotry, and sensuality invariably identified with Muhammadanism make its adherents the most disagreeable and hopeless of religionists to deal with. And it is as intensely political as it is religious. No consistent Muhammadan will be a loyal, loving subject of any government, however tolerant and humane, which is not Muhammadan. To this in India is added the remembrance of a splendid power enjoyed for generations and now transferred to us. Hence it is that, sullen, sensuous, proud, hard, and bigoted, so small a proportion of them enter our schools, or master our language, or embrace our religion.

A just estimate of the varied and formidable nature of the obstacles we have enumerated, and the diverse and widespread populations over whom they prevail, justifies the statement that the conversion of India is the most formidable task the Church of God has ever undertaken.

Favouring Circumstances.—But two or three circumstances favour the enterprise.

England rules India, and that wisely, justly, beneficently. Grave as have been and yet are our defects, it yet is historically true that never since nation conquered nation have any subjugated races been governed with such a uniform desire to respect their wishes and to secure their

well-being. Our laws are just and equal. They are administered with an inflexible rectitude, which to a people whose one idea of power is to get rich, to coerce, and to buy and sell justice, is a great mystery. Freedom of opinion and action are wisely allowed to all races and sects and religions. The people go where they please. They believe and worship as they choose. Life and property were never more safe. They are protected alike from external raids and the local violence and oppression which formerly terrified and impoverished almost every district. Whatever they can bring to market secures a ready sale, and at a good price.

If the rich and influential as well as low and poor classes were to do that which Orientals hardly ever do, candidly speak their minds, they would admit all this, but probably complain that the suppression of such evils as Zemindary club fights, of infanticide, of indecent, cruel, and dangerous exhibitions at great festivals, and religious suicides were an undue interference with personal liberty, and that, governing too much on strict principles of truth and righteousness, we do not give due advantage to power, wealth, and circumstance. Nevertheless our justice, humanity, and beneficence, with the external and internal peace our government has secured for every province of the vast and varied Empire, tell favourably not only in behalf of British rule, but of missions; this is the more so since the latter are now seen to be not agencies of the government, but enterprises of a purely benevolent and disinterested character, and missionaries to be men of learning and piety—qualities which, irrespective of creed, always command the respect of Orientals—and the religion they teach to be at least purer, nobler, and more beneficent than their own. Since British rule secures perfect liberty of opinion and profession, missionaries may settle where they please, and are entirely free to publish, preach, and teach whatever they will.

Nor is this alone the fruit of English toleration; it is to some degree the result of Hindu latitudinarianism. Polytheists to be logical must be tolerant. Since they have their hundreds of millions of gods, they readily admit that we may have ours, one or more. A Hindu, moreover, who belongs to the most religious race on the earth, respects

the more any one else who is religious. "Your religion is good for you, as mine is good for me; we are both right; therefore let us agree and be brothers," is a form of expression often addressed to missionaries. There is no heathen country where missionaries have the same political, social, and intellectual liberty as in India.

The Intellectual and Religious Inquisitiveness of the people is in our favour. Hindus meditate and reason more than any other people on the great questions which underlie all forms of religion. This attracts them to listen to the Christian teacher, and the more so since his faith is associated with the power and civilization which rule India. They see here and there our great military stations; our railroads on which they can travel so cheaply and comfortably; our splendid ships ready to take away, after good payment, whatever they can produce; our hospitals and dispensaries, and, where famine comes, our munificent relief works; our schools and colleges, where their sons are so well taught and kindly treated; our courts of law, where the Sudra is on an equality with the proudest Brahman, and the Hindu with the Christian, and where the English magistrate can never be bought or bribed or intimidated. All this deepens the desire to know what are the religious opinions of a people so great, powerful, prosperous, and different to themselves.

IV.—THE FORMS OF EVANGELISTIC EFFORT.

These demand a brief notice, since the complex and highly artificial state of Hindu society causes them to be more varied than elsewhere. The ordinary forms of evangelisation have at three periods received important auxiliary aid. The first was in the impetus given to the translation of the Scriptures into Oriental tongues, and the production of Christian literature by the early Serampore missionaries. The second was the use, by Dr. Duff, of English as the medium of a superior education, which has spread into all the principal cities of the empire. The third is the extension of female agency for schools and zenanas, and of medical missions. Speaking generally, it may be said that literature and education, as well as preaching, are greatly used in very various forms.

Probably not six per cent. of the entire population can read, but far more think, and are glad to be read to. Those men even who are not readers have much familiarity with the substance of Hindu literature in its philosophical, epic, legendary, and didactive forms. Proud of their own, they are eager to read ours, or to have it read to them; and missionaries have not been slow to prosecute their aims through this channel. Into all the great languages of the Empire, the sacred Scriptures, with numerous books and tracts, have been translated. Newspapers and magazines have been established, school-books have been multiplied, and several societies exist for the production and wide circulation of books and tracts.

Education is more used by missionaries in India than in any other country. This is on account of a reason affecting the people, and another relating to ourselves. Hindus love education and eagerly resort to good schools. We give the education because no Hindu can become familiar with even the elements of history, astronomy, or geography, and remain a believer in the common religion of his countrymen. True knowledge and Puranism are as incompatible as snow and summer.

Then there has grown up, especially where English influence is felt, a deep desire on the part of respectable and high caste persons to have their sons well educated in our language, and this has led to the formation in all the large towns of superior colleges and institutions, to each of which usually hundreds of pupils resort.

But the educational agencies are very various.

1. There are the old vernacular schools and Sanscrit colleges. Many of these now receive Government grants in aid.

2. Government vernacular schools and Anglo-Indian colleges, where the training is non-religious.

3. Missionary vernacular schools and Anglo-Indian institutions, where Christian instruction is systematically given.

4. Schools established and managed by natives, and assisted by Government grants.

5. Girls' and zenana schools, chiefly originated and sustained by the friends of missions.

Preaching, of course, forms the most important feature

of evangelistic effort, but its methods are much more free and varied than in England. Where there are churches the services resemble our own. In the bazaar chapels the heathen are addressed much as in evangelistic services here, though at the end discussion and inquiry are encouraged. But in itinerancies the Gospel is preached at festivals, markets, bazaars, and in towns and villages, not only by missionaries, but by various native agents, who preach, teach, discuss, and converse, as circumstances may suggest. Singing the Gospel by small bands of Christians has recently been adopted in some places with good effect.

V.—THE INDIRECT RESULTS OF MISSIONS.

In estimating these the reader should keep in mind—

1. The historical fact that civilized races who have had systematized forms of religion, abandon them very slowly.

2. That beside a Muhammadan population equal to that of France and Belgium, and a polytheistic one outside Hinduism almost as large as that of Spain and Portugal, the Hindus themselves outnumber all the Protestants, and even all the Roman Catholics in the world. This is a far larger population attached to one superstition than has ever been invited to accept Christianity, with the one exception of China.

3. That although Protestant missionaries have been in India 175 years, for half of this period their labours did not extend over one-tenth of India; nor for the first portion of the second half over a quarter of it, nor for the last portion over a third of it. In other words, the Protestant missionaries of all denominations were during last century in the proportion of one to eighteen millions of the people, and during this century have not averaged more than one to each million. There are numerous districts, large as English counties, in which no Christian labourer has ever lived. There are thousands of villages in which the Gospel has never been preached. More than half the population of the whole of India have never had the great message of Christianity fairly presented to them. By the statement of these facts the great problem of India's conversion may be more fairly judged.

The following are some of the chief *indirect* results of missionary labour in India.

1. Pioneer Work.—An immense amount of necessary pioneer and preliminary work has been accomplished. The most suitable localities for mission stations in regions generally unfavourable to life and health have been discovered. The hostility and prejudices of the British and native governments have been allayed. The fears and suspicions of races singularly distrustful and sensitive have to a great extent been dissipated; for now missionaries are respected and trusted as no other Europeans are, and the best methods of evangelisation, and the respective spheres of each, have been ascertained.

The whole Bible has been translated into 14 Indian languages and dialects. The New Testament has been translated into 29 others. Christian books and tracts in great numbers, original and translated, have been printed in all the principal languages. An adequate school literature, prepared by missionaries and others, also exists in many languages.

The twenty-five mission printing presses—and the issue of Christian and school books is by no means confined to them—printed between 1862 and 1872, 3,410 new works in thirty languages, and circulated 1,315,503 copies of books of Scripture, 2,375,040 school books, and 8,750,129 Christian books and tracts.

The increase of native preachers and ministers has been very marked. At no time during the last century were there twenty-five such helpers to the missions; nor during the whole ninety-three years were there six who were ordained. The numbers during the first half of this century are not known; they were certainly few, but since then they have stood thus:

	1850.	1862.	1872.
Catechists	551	1365	1983
Ordained Native Ministers ..	32	140	229

The missionaries have always been very slow in ordaining native ministers; those therefore who are thus recognized are picked men, well educated and trained, or who have won their position by years of faithful labour and consistent Christian conduct.

2. Suppression of Cruel Customs.—Some great crimes and cruel customs have been suppressed.

Suttee, or widow-burning, had been enshrined in Hindu opinion by the authority of centuries, and had acquired the sanctity of a religious and most meritorious rite. The Emperor Akbar prohibited it, but failed to put it down. In North-Eastern India and Rajputana it was most practised. According to official statements in 1817, 706 widows were burnt or buried alive in the Presidency of Bengal, and in 1818, 800; whilst a most competent authority, the Rev. W. Ward, estimates them at more than double those numbers. In spite of much opposition, Lord W. Bentinck passed an Act in 1829 by which all who abetted Suttee were declared guilty of “culpable homicide.” The law was at once accepted, even in the native states, and instances of its violation have been of the rarest occurrence.

Thuggism was suppressed by the same benevolent Governor-General. The Thugs were hereditary murderers and robbers, who made strangling their profession. They travelled in bands, disguised as merchants or pilgrims, and were sworn into the fraternity by an oath based on the rites of the goddess Kali, their patron divinity. For how many generations, and to what extent those systematised crimes had been perpetrated—like everything in India, not without religious sanctions—is not known, but their extent may be surmised from the fact that between 1826 and 1835 as many as 1,562 Thugs were apprehended in different parts of British India.

Infanticide has openly ceased in British India, and in the native states is greatly abated. Still however crime anticipatory of infanticide, or incipient infanticide, is everywhere common.

Religious murders, generally approved of and assisted by Brahmans, have now ceased. Ward ascertained that in 1804, within thirty miles of Calcutta, between 2,000 and 3,000 such deaths occurred. In 1822 he gave the following estimate of such-like crimes annually :

Widows burnt in all India	3000
Died on pilgrimage to sacred places	2000
Persons drowned in the Ganges, or buried or burnt alive	500
Children immolated, including the daughters of Rajputs ..	500
Sick persons whose deaths were hastened by exposure on the banks of the Ganges	500

Such of these evils as have not entirely ceased have been greatly abated.

These crimes, sanctioned by and associated with religion, reveal what Hinduism and Hindu society were when left to themselves ; and they assist us to measure how far we have advanced with India's elevation. These atrocities as soon as known were denounced by the missionaries, but to the British Government must be accorded the honour of their suppression ; and if it had done nothing more than terminate such crimes, it would yet deserve the gratitude of the entire civilized world.

3. Modification of Superstitious Observances.—Opinions and usages have greatly altered with regard to some of the most widely spread superstitions and customs. This is so not of course everywhere, but to the degree in which education has spread and the people been brought into contact with the freer ways of Europeans and native Christians. In cities like Calcutta, Madras, and Bombay, where thousands of natives are receiving a superior education, the inevitable result is a challenging and repudiation of the old and an adoption of the new.

Caste is modified and weakened. The abject servility of the lowest castes to Brahmans, and the immunity and license of the latter, until a few years ago, are seldom seen now. Nearly all castes now eat, wear, and use alike the same things—as eating potatoes, using articles of English manufacture, wearing shoes made from cowhide—which former opinion would have condemned and punished. Its rules are daily violated in secret in tens of thousands of instances. Still more feel that its restrictions are irksome and unreasonable. Ovid wondered how two Roman augurs could meet without laughing in each other's face, under the consciousness that their profession was an imposture ; so, if myriads of Hindus confessed the truth, they would admit that their caste was hopelessly defiled. Old men of the rigid type hold that all who live in a city like Calcutta are deeply polluted from mere proximity to Europeans, and attendance on their schools, offices, and dwellings.

Idolatrous zeal has greatly declined. There are fewer devotees of the Jogi and Shuniyasi type than formerly. There are fewer persons who in fulfilment of vows abstain

from speech for years, or sacrifice the use of a hand or arm, or measure their length to some sacred spot by prostrations of their bodies in the dust.

The places of pilgrimages are less frequented, and at the great festivals there are fewer rich offerings, and less fanaticism. We seldom hear now of 100,000 or 50,000, or even 10,000 Brahmans, being feasted and fed for days at a festival, a wedding, or a Shraddha.

Female education is spreading—slowly indeed, and only in a few favoured localities, but yet so as to prove that the tide has turned, and that wherever we give a fair education to the boys a desire for female education will almost surely follow.

The reader will remember the statement that for hundreds of years probably there was not in all India a single school for girls, for whilst education for boys has always been highly valued, the prejudice against female education has been deep and general. Even thirty years ago, in Calcutta, whilst hundreds of boys eagerly flocked to each Anglo-vernacular Institution, and scores to many native schools, it was difficult to collect twenty girls into a school. Moreover, whilst the boys came freely from good caste families, and remained until they were sixteen or eighteen years of age, the girls had to be coaxed to attend, belonged to the lower classes and castes, and in almost every instance were withdrawn before they were twelve years of age. When a school for girls belonging to respectable families was established under high official auspices, and at great expense, and succeeded, it was hailed as a great triumph over prejudice and intense conservatism. Nor was private education encouraged. A benevolent lady did get access as a teacher to one or two high caste families, but these were soon closed again, and throughout that large and wealthy city no native would open the doors of his zenana to a teacher.

Now it is far otherwise. Of the thousands of youths daily receiving a good English education in the city, a large proportion have in the lapse of years attained to influence in their own families, with the result that more or less they are favourable to female education, so that there are more zenanas open to the female teacher than can with efficiency be occupied by European ladies and

their assistants. In Benares, the citadel of Hinduism, there were, in 1870, not more than 92 girls at school, and many of them were Christians. Now there are 900 heathen girls in 11 bazaar schools, and about 600 more in schools established and supported by no less a personage than the Rajah of Vizianagram, besides many taught in private families. In all India there were, in 1872, 2002 schools for girls with 66,615 pupils, and 2955 mixed schools for boys and girls with 90,915 pupils. The latter exist almost exclusively among the Karen tribes of British Burma, the Assamese, and the central provinces, which have a large non-Aryan population. The extreme South of India is the only place where female education has made general progress.

Though a beginning has happily thus been made, and the dark spell binding the women of India in ignorance and degradation has been broken, it is startling to realise how much has to be accomplished. Of the 122 million women, 16 millions at least ought, according to accepted authority, to be at school; but not 160,000 are being trained, thus not more than one in a hundred of the proper number are receiving education.

Perpetual widowhood, with all its attendant sadness and humiliation, is still common, except among some of the lowest castes, but public opinion is growing strongly against it. Much has been written even by Hindus to prove that it has not the sanction of ancient authorities. The evils of the custom are freely pointed out by advanced reformers, and the few widow marriages have been greatly encouraged as a practical example of that which ought to be common.

Child Marriages, though common, are looked on with disfavour by an ever-growing number. The reasons alleged against the prevalent custom need not be given, but it is important to point out that this is a revolt against a deeply rooted and almost universal custom, which claims the sanction of Menu, the highest of all authorities on such questions.

Polygamy, though allowable in certain cases, has never been favourably regarded by the Aryan race. It nevertheless is the custom throughout Bengal with Kulin Brahmans, the very highest of the sacred tribe. Its

abuses were too flagrant for it ever to meet with general approval, but, like so many evil things among a servile, superstitious people, it was practised without protest or challenge. But now there are both; and their significance is seen in this, that a usage general among men more honoured and deemed more sacred than any class on earth, is now condemned and its cessation desired by the intervention of British law. Only those familiar with the intensity of Asiatic conservativeness and the sacred character of almost all Hindu customs and institutions, can understand the full significance of these changes.

Development of Christian Ideas.—Not only are Hindu customs and ideas changing, but *Christian* ones are becoming more and more prevalent. In favoured localities, such as Tinnevely, Travancore, the Madras coast, and lower Bengal, there are in each case tens of thousands who have frequently heard Christianity preached, who have been for years in missionary or Government schools, and who have read carefully many books of Scripture, one or more treatises on the evidences of Christianity and on moral science.

The result is a very wide diffusion of Christian ideas and principles. The great facts of Old Testament and especially of Gospel history are well known. The great doctrines of Christianity are fairly understood. So are the principles of our morality; whilst the arguments in favour of the divine origin of Christianity, as unfolded by Paley, Butler, and Whately, are far more carefully understood than by the generality of intelligent English readers. This wide diffusion of Christian knowledge has not produced the desired practical results, but it undoubtedly has led to great changes of opinion, and among all Oriental races practice follows opinion slowly and at a great distance.

True conceptions of God are spreading. Monotheism has always been the belief of multitudes of the intelligent and thoughtful, but it has seldom or never assumed the personal, spiritual, benevolent, and sublime Biblical conception. Pantheism has been its general form, or otherwise the vague, doubtful idea of the Supreme, hidden behind the elemental worship of the Vedas, or of the Brahma of the Purans, or of the two Vedanta philosophical

schools, all of which were made consistent with idolatry or allowed it as a popular necessity.

But the grand conception of an ever-living and over-ruling Sovereign of the universe, infinitely just, wise, holy, and benignant, mindful of all affairs however minute, and to whom prayer and praise may be offered by the meanest worshipper, has never taken possession of the native mind, devout and speculative as it undoubtedly is. Now it is the fixed idea of a growing number of devout and intelligent minds, and is destined to sweep from their usurped thrones in the minds and lives of the people the entire Pantheon of monstrous and nebulous divinities, as were in the past the less irrational and filthy gods of Rome, Germany, and Scandinavia.

So the Christian conception of mankind, as being equally the creatures of God, individually bound to be just and loving to all—of the great moral laws and principles which should govern all personal and relative human affairs—of the soul directly responsible to God for its qualities and actions, and to be hereafter rewarded or punished according to their nature, are all gradually spreading.

The significance of all this can only be understood by reflecting on the monstrous superstitions and errors they displace. Pantheism, Polytheism, Caste, Transmigration, Fatalism, the five most powerful and pervasive forces of Hinduism, are so far met, neutralized, and ready to vanish away. Missionaries are more competent to form authoritative opinions on these changes which are now passing over the native mind than any others, because they come into closer contact with all classes, and have more varied sources of information; but since some assume that they are prejudiced witnesses, the testimony of others may be cited who are admittedly alike competent and impartial.

Leavening influences of Missionary Work.—The Calcutta correspondent of the *Times* wrote in 1868: "The middle and upper strata of Hindu society, under the direct propagandism of missions and the moderate results of our rule, are seething with new ideas, desires, and beliefs, and present a study full of significance to the philanthropist and scientific observer."

In his essay on "The Church and the Age," Sir Bartle Frere says, "Everything in India is in a state of revolu-

tion. Happily for mankind it is as yet peaceable, generally silent, and often almost unnoticed; but still it is a revolution—more general, more complete, and more rapid than that which is going on in Europe. Every one in India, according to his point of view, sees more or less of this change, and knows something of its causes. But, unless his attention is particularly directed to the subject of religious belief, he is apt to suppose that the general change is due to that cause with which he himself is immediately connected, and to ignore all others, and especially those which, like religious dogmas, act sometimes negatively, sometimes positively, with very various effect in morals; and which are always subtle in operation, and generally little noticeable at the outset, in comparison with the power of their ultimate operation.”

In a very valuable paper, R. Markham, Esq., assistant secretary to the India Office, thus writes: “No statistics can give a fair view of all the missionaries have done. They consider that their distinctive teaching, now applied to the country for many years, has powerfully affected the entire population. The moral tone of their preaching is recognised and highly approved by multitudes who do not follow them as converts. The various lessons which they inculcate have given to the people at large new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the people, especially to the young, which has been set before them not merely by public teaching, but by the millions of printed books and tracts which are scattered widely through the country. On this account they express no wonder that the ancient systems are no longer defended as they once were; many doubts are felt about the rules of caste; the great festivals are not attended by the vast crowds of former years; and several Theistic schools have been growing up among the more educated classes, especially in the Presidency cities, which profess to have no faith in the idol-gods of their fathers.”*

* “Statements exhibiting the Moral and Material Progress and Conditions of India during the year 1871-72.” Ordered by the House of Commons to be printed, 28th April, 1873. Pp. 124-29.

Some time ago a Hindu, we believe Babu Kesub Chunder Sen, expressed himself thus, in a public lecture delivered in Calcutta, "Mighty revolutions are taking place on all sides. Every department of native society is undergoing change—radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones. There are changes even in our modes of living. The spirit of Western enlightenment and civilization is at work in the core of Hindu society, and is somewhere perceptibly, somewhere secretly transforming, remodelling, and revolutionizing its entire organism. Its powerful influence has shaken the enormous fabric of Hinduism to its very foundations, and convulsed the very heart of the nation, and every sphere of native thought and occupation, intellectual, social, political, commercial, and religious, is in a state of violent fermentation."

Rise of Pseudo and Semi-Christian Sects.—One marked sign of this "violent fermentation" is the formation of sects and parties midway between Christianity and Hinduism.

The Bramho Somaj is the most typical and important of these. It was formed in 1830 by the Rajah Rammohun Roy. Its leading ideas were that popular Hinduism is most degenerate and corrupt, alike in doctrine, ritual, and practice; that the true and original faith was monotheistic, and to be found in the Vedas; that it was the duty of the people gradually and carefully to clear away the existing mass of corruption and superstition, and to get back to the true and ancient faith. The movement has struggled through some changes of policy, and perhaps of principle, and though it has not become avowedly Christian, as some too sanguinely hoped, it has grown to be a great power in society. And its tendencies are hopeful; it is less Hinduist and more Christian than it was. It is more practical, and aims at a thorough reform of some of the worst customs of society, and is deeply religious in its spirit and policy. It has its churches, its ministers and missions, its accredited membership, its orderly and spiritual worship, its newspapers, tracts, and libraries. And these have now extended from Calcutta into various parts of Bengal, and

several of the principal cities of the north-west as well as south and west.

The hopeful aspects of this movement are well indicated in words uttered by the most eminent of its leaders at the opening of the new Somaj in Calcutta in 1868: "We live and move in a Christian atmosphere, and the Bramho Somaj is drawing its warmth and vitality from Christianity though it has grown in Indian soil."

The facts above stated abundantly verify the opinion expressed by Max Müller to the late Norman McLeod: "From what I know of the Hindus, they seem to me riper for Christianity than any nation that ever accepted the Gospel."

VI.—THE DIRECT RESULTS OF MISSIONS.

The previous sections contain ample evidence that Hinduism is by no means as strong as it was. It is like an ancient oriental fortress, which, though strong, has been badly built, and, when attacked by skilful artillery, soon gives evidences of weakness and decay. And more significance attaches to these evidences of the disintegration of the ancient superstition than is usually supposed. A system so ancient, widespread, inveterate, accommodating to the wants and idiosyncrasies of a vast race, and which in such a wonderful manner has identified itself with all political, social, and domestic life, is not easily or suddenly overthrown. In the first stages its decay is slow and very partial. A people so subtle-minded but timid—the slaves of custom, habituated for thousands of years to submit unthinkingly to authority—are literally appalled at the thought of abandoning their ancestral faith for a new and foreign one. And, as we have seen, to a Hindu the change means far more than a change of creed, or even the change of one religion for another. Therefore, unless he have a far greater degree of will and courage, directed by religious principle, than falls to the lot of Hindus, or even Englishmen, he will, even when impelled by superior intelligence and an awakened conscience, endeavour to find something in his old faith which will square with his new ideas, rather than boldly repudiate the old and adopt the new. And so wonderfully elastic a religion, moulded

not by evidence and argument, but by preference, speculation, and expediency, can generally accommodate those of a race, the genius of which through long centuries has made it to please themselves. There is, moreover, the fact which will sway all minds save the noblest, bravest, and most truth-loving—few anywhere—that to embrace Christianity involves obloquy, disgrace, and social ostracism, whilst he who does not embrace it, and keeps his caste, is perfectly free to be a pantheist, a monotheist, an atheist, or a nothingarian, and in his life most immoral.

The disintegration of Hinduism and the diffusion of Christian ideas and opinions is first, therefore, to be accomplished before any great number of converts are to be looked for. This preparatory work has advanced far—farther than is usually supposed. But conversions are not wanting, nor progress in all that constitutes vigorous and hopeful forms of Christianity.

Statistics 1851–1871.—In passing it is worthy of notice that in Ceylon there are about 250 native Protestant churches, with 120 native preachers and 20,000 converts, and in Burmah 433 churches, with 448 native preachers, and not fewer than 80,000 adherents, as well as 21,600 communicants and Church members. But it is of India proper that we now treat, and the following figures show the increase of native Protestant Christians in India during the two decades from 1851 to 1871—

	1851.	1861.	1871.
Native Christians	91,092	138,731	224,161
Communicants and Church Members	15,129	24,976	52,813
Catechists and Native Preachers ..	600	1,263	1,983
Ordained Native Ministers	48	98	226

Looking at these particulars they present the following interesting features :

The general increase in the Christian community between 1851 and 1861 was 53 per cent., but between 1861 and 1871 it was 61 per cent. The increase in Church members was in the former over 70 per cent., but in the latter more than 100 per cent. A yet more marked advance is seen in the number of native preachers and ordained native ministers.

Comparative Progress of Christianity and other Faiths.—The general census returns of 1871 put it into our power,

for the first time, to measure the relative annual growth of each religious party with the following gratifying result :

Hindus	$\frac{1}{2}$ per cent.
Mahomedans, slightly more than	$\frac{1}{2}$..
Roman Catholics	$1\frac{1}{5}$..
Protestants	$6\frac{1}{10}$..

The greatest number of converts is found in the two small provinces of Tinnevely and Travancore, where there are 116,000, and Bengal, where there are 74,100.

By far the greatest number of converts have been won from people of non-Aryan descent. Thus the Christians in Bengal are mainly from the aboriginal Kol and Santal tribes, and the peasantry whose ancestors in a distant age accepted Hinduism, whilst those in the extreme south are to a yet greater extent of Dravidian origin. But more and more converts are drawn from every caste and nationality of the purer Hindu family. In the 430 central mission stations, and 4,800 towns and villages in which Protestant Christians reside, may be found natives of every province, of every tribe, of every caste, and almost of every occupation.

But as in the Roman Empire the progress of Christianity was from the lower to the higher grades of society, so it is in India. The great mass of converts has undoubtedly been drawn from the non-caste, low caste, poor, and unlettered classes; but every year a larger number of Brahmans, of persons in respectable social life, and of such as are well educated, join the Christian ranks. This to us seems a matter of course, but it is progress far beyond what was anticipated at the beginning of the century. The Serampore missionaries record how they were impressed with the sentiments of the Brahmans toward themselves and their aims, regarding them with a superb mixture of pity and contempt for imagining that any one of their number would ever renounce his lofty supremacy for their casteless faith; and now converts are numbered by hundreds of thousands, and among them is an ever-increasing proportion of persons of good position and even of Brahminical rank.

Missionary Statistics 1879-82.—No accurate statistics for the last decade have yet been published, but we are

warranted in stating that the advance on those of 1871 is, so far as ascertained, very marked. Dr. Christlieb, in his admirable *Protestant Foreign Missions*, published in 1880, states: "The increase of converts which has taken place within the last two years up to the close of 1879 has been unparalleled in the history of Indian Missions."

In evidence of this statement he cites the encouraging fact that in the year 1878, in the province of Tinnevely, 11,000 heathen applied to the agents of the Church Missionary Society for instruction, with a view to baptism, whilst no fewer than 23,564 applied to the Society for the Propagation of the Gospel in twelve months in the same province.

The general progress of the former society will be seen by the following table—

	1877.	1880.	Increase.
Villages containing Christian adherents	768	955	187
Baptized persons	31,061	38,657	7596
Under instruction	10,462	5144	
Communicants	7793	9517	1724
Places of worship	462	669	207
Native Christian contributions	Rs. 11,097	Rs. 25,565	Rs. 14,468

Yet more remarkable is the progress made among the Telugus. At Vellore, in 1878, the American Baptists in six weeks, but after many months of instruction, baptized 8691 heathen. To these were added, in 1881, 2757 converts; in the first five months of this year about 1800. Sixteen years ago there were but 40 known Christians among the Telugus, now there are 20,000. They have 80 native Pastors, 150 Teachers, 10 Bible Readers, and a Theological Institute, with 175 students.

The results up to the most recent date are altogether gratifying. If the reader will carefully compare the table on p. 47, relative to 1882, with that on p. 42 for 1871, he will notice that the British societies alone, at the more recent date, have more converts and agents under each head than had all the British, American, and Continental societies united in 1871. And yet we are told, forsooth, that Indian missions are a failure!

Encouraging Features of Missionary Work.—In addition to the very general increase of converts during the past few years, let the following facts be noted.

The native preachers and teachers have advanced greatly in numbers, but far more in character, intelligence, and efficiency.

This is equally true of the carefully selected and well-tried and trained native ordained ministers.

Christianity is now rooted in India. This is proved by the progressive development of native church councils and self-supporting churches, the growing power and willingness of the converts to contribute to religious and benevolent purposes, the bolder, more advanced, and aggressive position of the native churches, and the great increase of communities and societies less and less dependent on foreign aid. On every hand signs are observable that native Christianity is taking a position far in advance of what it has hitherto gained.

The native Christian community falls far short of the pure and noble ideal presented to us in the New Testament—what Christian community does not?—but in intellectual progress, in social prosperity, and in moral character and attainments, it is very far in advance of all others, Hindu, Brahminical, Aboriginal, or Roman Catholic.

All present circumstances join to favour the progress of Christianity. The beneficence and wisdom as well as power of our rule; the spread of knowledge and education; the utter indefensibility of all native systems, arising from their irrationality, corruptions, or evil fruits, so that although strong to resist as inert masses, they are incapable of aggression, and, like icebergs drifting southwards, are ready to vanish away; and above all, the deepening, widening conviction not only that Christianity is the noblest, purest, and most beneficial form of religion, but the surest guide to God and futurity.

In that disintegrating and permeating power which, as we have seen, Christianity is exerting, we have reached a stage when it would not surprise some of us to find the people in myriads abandoning their superstitions, as Asiatics always do a discredited and failing cause, and because Hindus, being excessively gregarious, only move in masses. We have discerned symptoms of this here and there in the past; and the recent movements in Tinnevely, Travancore, and Telingana are not only symptoms, but great precursive facts.

Let all the various facts of the case be fairly considered, and the conclusion will be forced on every intelligent and unprejudiced mind that Indian Missions, though their course has necessarily been slow, have made great, satisfactory, and solid progress, which augurs a speedy and a magnificent triumph.

There is ample encouragement, then, to press on in the work of India's evangelisation. Hinduism has been sorely wounded, and is slowly bleeding to death ; Christianity is advancing, broadening, and deepening in its victorious course. How great, then, the responsibility of British Christians in relation to this important enterprise. God has given to England supreme power in India. Surely it is that we should give to the tens of millions inhabiting that magnificent empire the knowledge of the Gospel of His Son, His greatest gift to men, and make them partakers of that Christianity which is the noblest and most precious possession that an empire or an individual can inherit.

“ Our sword has swept o’er India ; there remains
A nobler conquest far—
The mind’s ethereal war,
That but subdues to civilise its plains.

“ Let us pay back the past, the debt we owe ;
Let us around dispense
Light, hope, intelligence,
Till blessings track our steps where’er we go.

“ O England ! thine be the deliverer’s meed ;
Be thy great empire known
By hearts made all thine own,
By thy free laws and thy immortal creed.”

STATISTICS OF BRITISH MISSIONARY SOCIETIES, 1882.

NAME OF SOCIETY.	No. of Missionaries.	Ordained Native Ministers.	Native Preachers and Catechists.	Adherents.	Church Members and Communicants.	Schools.	Scholars.	
							Boys.	Girls.
Society for the Propagation of the Gospel	59	75	1,020	63,223*	19,288	873	22,995	
Baptist Missionary Society (1793)	48	4	132	7,376	4,122	77	3,556	
London Missionary Society (1798)	48	28	243	53,120	5,210	378	14,611	4,467
Church Missionary Society (1814)	94	121	1,818	99,453	20,439	1,157	44,608	
Wesleyan Missionary Society (1817)	24	7	31	4,588	902	86	4,319	2,405
General Baptist Missionary Society (1822)	18	22	6	1,818	1,148	27	1,064	
Church of Scotland Missionary Society (1823)	19	1	29	937	375	32	5,107	386
Free Church of Scotland Missionary Society (1843)	28	9	59	1,454	1,286	142	7,359	3,085
Irish Presbyterian Missionary Society (1841)	9	..	12	1,908	248	26	1,382	404
Welsh Calvinistic Methodist Missionary Society (1840)	7	..	37	3,300	2,172	102	1,586	763
Scottish United Presbyterian Missionary Society (1859)	16	..	40	666	382	87	3,404	190
Presbyterian Church in England†	1	40	8	10	275	49
Some Small and Private Missionary Societies.								
The Christian Vernacular Education Society (1858).†								
The Society for Promoting Female Education in the East.								
The Indian Female Normal School and Instruction Society.								
The Church of England Zenana Missionary Society.								
Branch Female Missions connected with most of the larger Missionary Societies.								

* With 20,000 Catechumens.

† The strength of this Mission is in China.
 ‡ The agencies and results of this and the Ladies' Missions cannot be tabulated, since they are largely mixed with those of other Societies.

AMERICAN MISSIONARY SOCIETIES.

American Board of Commissioners for Foreign Missions.
 Baptist Mission Union (1836).
 Lutheran Mission.
 Presbyterian Mission (1840).
 Canadian Baptist Mission (1874).
 Episcopal Methodist Missionary Society (1856).
 Arcot Mission of the Reformed Church (1853).
 Madura Mission (1853).
 Free Will Baptist Mission.
 German Evangelical Mission.
 United Presbyterian Zenana Mission.

EUROPEAN CONTINENTAL MISSIONARY SOCIETIES.

Basel Evangelical Mission (1836).
 Danish Evangelical Lutheran Mission (1863).^{*}
 Hermannsburg Lutheran Mission.
 Leipsic Evangelical Lutheran Mission (1840).
 Tibetan Moravian Mission (1856).
 Gossner's Missionary Society.

^{*} From 1706 to 1819, 54 missionaries were sent to Tranquebar, but the early zeal became exhausted, and on the transfer of the Danish possessions at Tranquebar to England in 1845, the property of the mission was transferred to the Leipsic Lutheran Mission. Subsequently a new Danish Missionary Society was formed.

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